

Religious Intelligencer

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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LATEST FROM THE SANDWICH ISLANDS.

From the following letter addressed to one of the Editors of the N. Y. Observer, by Rev. Hiram Bingham, missionary to the Sandwich Islands, (dated Oahu, Oct. 2, 1824,) it will be perceived that after two battles, in which the rebels were repulsed and dispersed, George Tamoree was taken alive, and delivered to Krimokoo.

Your very kind letter of March last, received by the elegant and fast sailing brig Tamehameha, Capt. Meeks, 109 days from New-York, revived the recollection of the happy hours I spent with you at Andover in the pursuit of most important and interesting studies, and in devising and maturing plans of usefulness for subsequent life. We both seem at length to be settled each in his then favourite plan, which was often the theme of conversation, and often a subject of prayer.

You will doubtless be interested to hear what the great Lord of the harvest is doing for the poor islanders, for whose salvation I have been appointed with my brethren to labour. We cannot but hope he has indeed begun to gather in a chosen precious seed, from this once most unpromising field. Two among the highest chiefs, Keopuolani, the mother of Rihoriho, and Tamoree, (Taumua-rii,) the late lamented king of Atooi, (Tauai,) he has, we believe, taken to his everlasting rest, where their redeemed spirits, liberated by the power of the Gospel, and washed in the blood of Jesus, rejoice before his throne with Obookiah their countryman, with Cornelius the distinguished Cæsarean, the Ethiopian eunuch, and other first fruits from among the heathen. Keoua, the governor of Lahaina, Eeka, a chief of similar rank, and the father of Thomas Hoopoo, with whom that youth diligently laboured and prayed, have left some evidence of having died in hope of a blessed resurrection and of eternal salvation.

The diligent attention of several principal chiefs to the means of grace which they enjoy, their delight and earnestness in the duties of public and private devotion, their attachment to their Christian teachers, and their apparent conformity to Christian principles greatly encourage us to hope that they are happily preparing for heaven; and a number of their people give equal evidence of seriously inquiring the way to Zion.

At the time of Tamoree's death, our schools were flourishing at the different Islands, and more than 1000 pupils were under instruction. Since that period their attention has been somewhat diverted by the unhappy insurrection at Atooi of George P. Tamoree, and several other chiefs of

that island. I had been at Atooi three months when the attempt was made by the insurgents to take possession of the fort at Waimea. I had more than once visited young Tamoree at his residence, 8 miles from that place, and once preached at his house the funeral sermon of a foreigner who died there, and attempted to direct his restless mind to the Prince of peace—entreated him to remember the many earnest prayers of his friends for him, and not to give over the salvation of his soul as a thing quite impossible or of no importance. His mind appeared to be much oppressed. He was affected by the death of his father, who had been to him a faithful counsellor, but no less by the unwelcome condition in which his father had placed him by bequeathing that island and all his property to Krimokoo, and Kaahumanu, for Rihoriho, leaving to George the subordinate possession of Wahiava only, a small place, less than the hundredth part of Atooi. It would seem to have been the design of young Tamoree to stake what he had in a bold adventure to rise above this condition, and, in case of failure, to throw himself on the clemency of Krimokoo, whom he professed to regard as his friend, and who he might justly suppose would be much more disposed to spare his life than Kahalaia, the nephew of the late Tamahamaha, who had been constituted governor of the island. The fact that he allowed Kahalaia to have possession of the fort a month unmolested previous to the arrival there of Krimokoo, and that he chose to strike the blow just as Krimokoo was on the point of sailing for Oahu, leads me to conclude he presumed much on the clemency of that noble chief. Nor was this confidence misplaced, as appears from the result. Krimokoo has, in every attempt to suppress the insurrection, assiduously endeavoured to save the life of his young opponent; he has kindly entreated him to lay down his arms and accept of pardon, and when he perseveringly refused, he has given the strictest orders to his officers and soldiers to spare his life if he could possibly be taken alive. After two battles, in which the insurgents were repulsed and dispersed, Tamoree is at length taken alive, after concealing himself some weeks in the mountains, and conducted safely to Krimokoo. This is our latest intelligence from Atooi.

Most of the principal chiefs of the islands are now there, with an army of about 1000 men. A new distribution of the lands of Atooi is to be made, in consequence of the commotion there. Tamoree and others will doubtless be removed to the windward, and windward chiefs and people left in their stead.

Though this conflict has diverted the attention of our scholars from instruction, it has, we believe, been the means of confirming the attachment of many to the cause of the Gospel; who have not only been obviously more engaged in prayer to the Christian's God, but who piously ascribe their protection and deliverance to his special care and gracious interposition. Laanui, a young chief, who with his wife Opiia, two years ago spent a day with the mission family that they might enjoy our monthly prayer meeting, writes from Atooi to her at this place, "I desire to return to you, that you and I may be strong together in the word of God, who has himself shielded us from the balls that we might live.—My love to the missionaries." Kaahumanu proclaimed a fast at Lahaina, before she went down to the scene of war. Several of the honourable women who profess to love the Gospel have begun to hold female prayer meetings.

The brethren at Lahaina have lately applied for a new supply of elementary books, and it is presumed that as soon as the affairs of Atooi shall be settled, there will be throughout the islands an increasing demand for books and instruction.

DOORGAPORE, INDIA.

From Miss Pearce, May 22, 1824.

I have this morning been to visit the Broadmead School with Mrs. Colman, the general superintendant of our schools, and much did I wish that you and all the friends who kindly support it, could have accompanied us;—the sight would have filled your hearts with joy, zeal, and gratitude. The school was established the 16th of last June, not quite a twelvemonth ago; there are thirty-one children from the age of four to fourteen. The children in the first class can read and spell very well, from a book entitled, "Conversation between a Mother and Daughter," in the concluding part of which idolatry is decidedly opposed. Mrs. Colman has found great difficulty in introducing this book into many of the schools, but at the Broadmead it was admitted without opposition: this, we would hope, is a token for good. Many of the children repeat considerable portions from this book; it thus forms a kind of Catechism: after they have read a portion, they write the same on their plantain leaves, and thus it is impressed on their memories. The order maintained is very great, considering the habits of the poor little pupils. The school-house looks like a neat barn; it has a mud-floor spread with mats at regular distances for the children to sit upon, for the natives never think of occupying a raised seat: parallel with each mat there is a desk raised a very little way from the ground, on which their books are placed—their plantain leaves they hold in their hand while writing, and use a reed for their pen. The children meet at six in the morning, and stay till ten; assemble again at four in the afternoon, and remained till six. Needle work has not at present been introduced into the Broadmead School. Mrs. C. likes to have them read and write well before they attend to this. I wish you could see them; the sight is very affecting and encouraging likewise—the countenances of some secure an interest in

the kindly feelings of the spectators, while we cannot but hope the knowledge they are now acquiring, may be productive of a harvest, which shall be reaped with joy in an eternity of bliss.

NARRATIVE

Of the State of Religion within the bounds of the Presbytery of New-York.

The Presbytery of New-York make the following report of the state of religion within their bounds to the General Assembly.

We have examined with much anxiety the condition of the churches under our care, and find every reason that the survey should work in us carefulness and clearing of ourselves, and fear of vehement desire, and zeal.

During the past year, we have little to report of an encouraging nature, more than that the gates of hell have not prevailed to demolish any of the bulwarks in Zion, and that the church retains the strong holds of the faith in our city, and enlarges her lines. But we are obliged to confess, that for our sins God has withdrawn his Holy Spirit from sections of his heritage formerly much favoured; and that in proportion to the number of our people reached by the external means of grace, few are sanctified by the incorruptible word of truth. We discern an apathy and unfruitfulness in the ways of God which are in dark contrast with the power with which the Gospel formerly sounded out from us to the regions beyond us. We have to lament the extreme worldliness of many who have made solemn promises to God our Saviour, that they will not be conformed to the world. We have to pray that God would put it into the hearts of all his servants to cast themselves with new zeal and effect between the living and the dead, that the plague of sin may be stayed.

Amidst numberless and most weighty reasons for humiliation. Presbytery reports the following facts, which will prove that God has not forgotten to be gracious, nor hath He in anger shut up his tender mercies.

In the Brick Church, the accessions to the communion have not been inconsiderable; in the Rutgers-street church they have been very large; the growth of the Seventh Presbyterian Church is matter of thankfulness: a peculiar blessing has been granted to the Orange-street Church, which is about to change its location and occupy a new edifice for worship in Canal-street. The Spring-street Church, who are soon to enter into their new place of worship in Laight-street, has also partaken in the blessing. The colored Presbyterian Church is in an interesting state in respect to its spiritual interests; and a large blessing has been poured forth upon the Centre Presbyterian Church in Broome-street, and the Church in Brooklyn. A new church has been formed in Bleecker-street under interesting auspices. Three new Presbyterian Churches have been organized in Westchester county, viz. one in White Plains, and two in the township of Greensburgh. This region has long been comparatively waste, and Presbytery rejoice in the present indications of its spiritual improvement through the Gospel.—The Mariner's church, in which a member of this body ministers, continues to flourish, and already disperses its seeds of blessings over many waters to the islands of the sea.

Bible classes, Sabbath schools, catechetical instruction of youth, and other pastoral duties are attended to. The various benevolent institutions of this age of enterprise receive great succour from our members, and live upon their offerings. We express our gratitude to Him who has all hearts in his hand, that Bible, and Missionary and Tract Societies are chiefly fed by vessels which the Lord has prepared and put into our sanctuaries.

The American Bible Society grows and expands, and sends the healing virtue of its leaves over our whole continent. The United Foreign Missionary society sustains its old stations, opens new ones—has recently begun to apply to Hayti, the same means of melioration which have already taken effect in the forests of the west, and the islands of Australasia. The United Domestic Missionary Society has advanced with unexpected rapidity to the place of a primary light in this age of constellations: it sustains a hundred feeble churches, and preaches the Gospel in our own State, in Pennsylvania, Ohio, Indiana, & Missouri.

But from such interesting and animating statements, the Presbytery recurs to the facts which give a feature of painful apprehension to this narrative. Error in various shapes abounds in the vast mixed multitude which fills and daily extends the limits of our city. Connected with false doctrine, and at once its cause and effect, we find many sins very prevalent; and chiefly the notorious and soul-destroying crime of Sabbath breaking. Our city casts forth upon the country all around each Lord's day, crowds of infatuated men, who are restrained by no laws of their country or of God, from profaning the most wholesome and sacred of institutions. The very work houses are sometimes not shut on this day, and in the Sabbathless pursuit of gain, in which our commercial community are apt to be overtaken, ships are builded and mails are opened, and a thousand souls set sail on the ocean in contempt of every thing sacred. Our houses of worship in the towns in our vicinity, ring with the din of public stages; our great rivers are covered with steam-boats, and the face of our country exhibits one vast spectacle of a people sprung by the blessing of God from the freemen and Puritans of the seventeenth century, tending to the irreligion and profligacy of desolated Tyre and ruined Italy. To apply an adequate remedy to this growing evil, is beyond the compass of our wisdom, but this Presbytery will not hesitate to warn and exhort, and if it must be, to exercise the discipline of our Church upon any of the members of its churches, who shall be convicted of countenancing these crimes by their example.

Finally, We conclude by reporting the solemn providences in which God has embodied the lesson, that the night for the watchmen of Israel soon ends, and the day and judgment appear. The Rev. P. M. Whelpley was taken from this life on the 16th of last July, and the Rev. Dr. J. B. Romeyn, the oldest minister of this body, on the 22d of February. Their very important stations are both vacant. May the Chief Shepherd supply our wants, and prepare us for the searching estimate which he will soon make of our use of his talents, and the great public decision He will pronounce concerning our stewardship.

M. BRUEN,

JOSEPH SANFORD, } Committee.

THE INFIDEL CONVINCED BY A CHILD.

A true Narrative, by the Rev. C. Malan.

Early in the year 1818, I left Geneva for Paris. From Macon to Chalons I travelled by the passage boat, on the river Saone: it was a wet day, and the passengers were obliged to stay in the cabin. After some time it was proposed that one of the company should read aloud, to pass away the time.

A person of respectable appearance, who sat near me, produced two volumes from his travelling bag, saying, "Here is something that will amuse us; I will read, if you will listen."

"What book is it?" said I, to this obliging gentleman.

He read the title; it was one of those infidel works with which worthless men inundated France during the reign of irreligion that so long desolated that country.

"I do not think you will read *that* book," said I.

"Why not," answered he, sharply.

"Because, Sir, I am going to read *this*."

"And pray what book have *you* got?"

"It is the BIBLE, Sir; before which your book must remain closed, or at least be read in silence."

Our companions all approved my words. The Infidel replied, angrily, "Well, Sir, if my book must not be read, yours also must remain silent."

"It has spoken already," said I, "and it will speak long after we are laid in the silent grave.—But, if you choose, read that book, which leads you astray; and I will read this which points out the way of happiness."

I then seated myself in a corner, and read, with renewed pleasure, the promises and instructions of the word of God; I did so without interruption, except by occasional sneers from the unhappy infidel and two others, who like him, delighted in vanity and lies. They glanced at me, and appeared to say, "Who cares for you or your Bible?"

Towards evening we left the boat, and on seating myself in the diligence, I found that my fellow passengers were, the infidel whose book I had condemned, two merchants from Picardy, and a colonel in the army; they all were proceeding to Paris as well as myself. After the usual salutations and a few common-place observations, somebody asked, "Where shall we be at this time tomorrow?" "At such a place," answered one of the merchants. I added, "If God pleases."

"Ah, as for that," exclaimed the infidel, "we shall be there just the same, whether he pleases or not."

"Then you consider the will of God as nothing," said I, fixing my eyes upon him, till he turned them away; "and you dare to utter such a sentiment in his presence?" "Why, as for that," said he, with a bitter smile of contempt, "you must prove that there is a God before you talk about his will."

This horrible blasphemy caused the whole party to shudder, as if a viper or some other poisonous reptile had been thrown into the coach. The merchant who sat next to the infidel, shrank from him as if by instinct, while the colonel looked at me, saying, "The fool hath said in his heart there is no God." I then addressed the infidel, and said to him, "If I had been aware that you would have uttered such sentiments, I would not have entered the coach. But the Almighty God has heard your blasphemy and is able to convince you of his power." "That is my concern," said he; "every one is

free to believe as he pleases: you keep your belief, and I will hold mine."

"Do you suppose, Sir," said the colonel "that because you have swallowed poison we can let you perish, without caring for you? No; we have more regard for your best interests; and although we have shuddered at your blasphemy we think it our duty to endeavour to save you from its awful consequences."

The Infidel. Well, fools, if they like, may suppose —

The Colonel. Stop, Sir, you had better be silent. You are beside yourself; and for my part, I assure you I do not consider myself a fool, because I firmly, and with reverence, believe that the Almighty God, who has created and redeemed, me will uphold and protect me every hour through all the changing scenes of this mortal life. And, (added he, with fervour,) a soldier in particular ought to feel that there is a God. It is a truth indelibly impressed upon every object around us; nay, even upon the countenance of the madman who denies it.

The Infidel, (angrily.) The madman! Sir, that is too much —

The Colonel. Stop; do not distress yourself, Sir; nor suppose that I mean to back my opinions with my sword. No; I only repeated what the Bible declares upon the opinion you just now asserted. For myself, I should be worse than a madman if I did not believe that it was my Almighty and Heavenly Father who has, for many a year, guarded me in the day of battle. Only a few months ago a rocket struck the body of my horse and instantly exploded; it tore him to pieces, and I was thrown to some distance without receiving the smallest injury. Sir, tell me not of chance, but say, who was it that preserved me in that hour of danger and death!

The Infidel stammered out a few words. The colonel added some brief observations and we then wished each other good night.

In the morning, the colonel gave me a hint to resume the subject of the preceding day. I sat opposite the infidel, who was still asleep, but exhibited no traces of inward peace upon his countenance. I took out my Bible and read aloud some of the Psalms, and soon perceived that the sleeper was awakened, although he pretended to sleep on; for, as I read in the 10th Psalm, "The wicked through the pride of his countenance will not seek after God, God is not in all his thoughts;" a sudden frown passed across his brow, which the colonel and the two merchants noticed as well as myself.

Just then the coach stopped at the bottom of a steep ascent. It was a frosty morning, and a few flakes of snow had fallen. Whilst we waited to rest the horses, the door of a cottage by the road side opened, and three children came out. The eldest was a girl about 12 years old, another girl between 6 and 7, and a smiling chubby-faced boy about 4, followed her.

The eldest held a long hazel wand, at the end of which was fixed a nosegay of winter flowers neatly tied up, to the window of the coach.

I was pleased with this little mark of industry, and putting sixpence into a cleft at the end of the wand, I took the nosegay.

"A happy New Year to the gentleman," cried the children. "Well," said I, "I suppose I must

give you something for your good wishes, and I threw them another sixpence.

The children again exclaimed, "A Happy New Year, Sir; may you live many happy years."

"How many?" said I.—"O, a great many, Sir; as many as you can."

"Thank you my dear; but how many years do you suppose I shall live in this world?"

"Ah, Sir, how can I tell!" said the girl.—"Who can tell?" asked I.

This question appeared to puzzle her; our conversation attracted the attention of my fellow travellers, even of the infidel; while the driver and the guard also seemed to listen; but no one replied.

I repeated, "Who can tell how many years longer I shall live?"

The two sisters said nothing, but the little boy, clasping his hands together, looked up at me, and said, "Sir, nobody but God knows that."

We looked at the infidel, who turned away his face in confusion.

The coach went on; and after a short silence, the colonel repeated the verse, "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger." (Ps. viii. 2.)

"Yes," said I, "a little child, who has only just entered into life, already knows in his heart, and testifies with his lips, that there is a God who knows all things; while a man who has lived 30 or 40 years, experiencing many striking proofs of the power, and wisdom, and kind providences of God, opposes these truths, and would command the child to be silent; nay, perhaps is ready to make a jest of his words."

The infidel sat without speaking, and with downcast looks, he appeared to feel our last words; I said no more, not wishing to excite his anger, but desirous that he should reflect upon what had passed.

We continued silent for some time, at length he, who the day before had laughed at the Bible, and had dared to deny that there was a God, said, in a humbled tone of voice, "Sir, last night you told the colonel, that you would read to him some passages from the Bible; these gentlemen and I would be glad to hear you."

The colonel looked at me with pleasure, the tears stood in his eyes; I could not restrain my emotion, but said, "Is it possible that God should have caused you to listen to his voice, from the mouth of that little child?" "What the child said certainly made a singular impression upon me," replied he. "I will confess, that, during the last hour I have felt differently upon this subject from what I have ever done before; but, Sir, I do not wish to recall what passed yesterday evening; I entreat that you also will try to forget it."

The colonel turned towards him, and took his hand, saying, "We deeply rejoice to hear what you have just said. It is of God; and it is, I trust, the beginning of the work of the Holy Spirit in your heart." "Read to us, Sir," added he addressing himself to me, "read to us the word of life; and may God bless it to all our hearts."

The morning was spent in this pleasant employment, and we were much gratified by the earnest inquiries of our companion. Several times he appeared struck to the heart, by that word which the Holy Spirit has compared to "a two-edged sword."

(Heb. iv. 12.) At other times he brought forward objections, which were easily removed by the word of truth. I need not attempt to express how much we rejoiced at having reason to hope that God had touched that heart, which but a few hours before was in open rebellion against him.

Our conversation continued till we stopped to dine at a late hour. We were cold and hungry, and rejoiced as much at the sight of the fire, as to see the provisions upon the table. Our companion appeared more at his ease, and before we sat down to table, I asked a blessing upon the food provided for us. Our conversation was gratifying; the colonel spoke of his childhood, and the religious education he had received. "My mother," said he, "was to me what Monica was to St. Augustine; scarcely a day passed without her hearing me read the Bible, and instructing me in the truths of the gospel. When 12 years old, I was brought to the knowledge of the Saviour, and since that time I have known peace and joy in believing. If I have been enabled to behave with courage in the field, it has been because, having trusted in the Lord, I feared not death nor danger.—When marching to battle, I felt that the eyes of the Lord were upon me; I was enabled to commit my soul into his hands, who redeemed me with his precious blood and I entreated him to keep me in the path of duty. Each succeeding day, I have had new cause to bless my God and Saviour."

This pious soldier related to us some further particulars of his life. Our companion listened with attention, and more than once referred to what had passed in the boat and in the coach, and especially to the children of the cottage. This gave the colonel and myself an opportunity to observe, that God had chosen the weak things of the world to confound the things which are mighty. (1. Cor. i. 27.)

"It is true," said our companion. "Yes, I feel that it is true; for I must confess, that when you asked the girl that question, I guessed the answer you wished her to give, and I resolved to ridicule it; but when she did not reply, and after a long pause, the little boy so simply declared the great name of God, it struck me to the heart, and I had not a word to say; I could almost suppose that His eyes were upon me; I shall never forget that moment; I was struck dumb."

He then rose from the table, and left the room, but soon returned with the two volumes which he had offered to read while we were in the boat.

"Here, Sir," said he, "are the vile books, which for several years past have strengthened me in unbelief and blasphemy. May God, who now beholds me, and in whose presence I now stand, consume the evils that they have nourished within my heart as this fire consumes their wretched pages, and the blasphemies they contain."

He cast the volumes into the fire, and looked on in silence till they were burnt to ashes. "Now," said he, "I am relieved of part of my burden; those volumes can do no more harm; and may my right hand be cut off, rather than I be permitted again to open others like them." "May God," added he, pointing to my Bible; "may God teach me, and write upon my heart, the truths contained in that precious book, which has this day shed a ray of light into my soul."

We all added a fervent "Amen."

We were but the fellow travellers of a day. What the event might be has not come to my knowledge; but surely, we may hope that He who sowed the good seed, would cause it to grow, and in his infinite mercy complete the work which he thus began.

S. G.

ACCOUNT OF A VILLAGE SUNDAY SCHOOL.

(From the Congregational Magazine.)

The providence of God had brought together, from distant places, several young men of correct habits, respectable education, and promising piety, who, having united for a few months in the same acts of public worship, and the civilities of good neighbourhood, grew into a more intimate acquaintance, and commenced a friendship which led to the most interesting and important results. They first proposed to establish a Sunday school in the large and populous town where they resided, and where then no attempt of the sort had ever been made. Their proposal was sanctioned by the more aged and experienced Christians, and cordially supported by their minister. A numerous Sunday School was soon raised, and many other young persons, encouraged by so good an example, soon came forward as labourers in the work of the Lord. Their undertaking advanced with growing success for a year or two, when the originators of this school began to turn their thoughts to the state of the adjacent country. A village, at the distance of about three miles, presented itself to their attention. They hoped and wished more than they thought they could perform. Their expectations were not high; their views of their own resources and abilities were humble, but they were combined, even from the very first, with earnest prayer. They agreed that the state of the village ought to be inquired into, and that then a judgment might be formed, as to what attempts could be prudently made for the instruction of its young inhabitants.

They resolved, that three of their number should set apart the ensuing Sabbath afternoon to a personal investigation and inquiry, and that they should take a supply of religious tracts for distribution; that, if possible they should hire a room for a few weeks, for the purpose of making the experiment. They accordingly entered the village on a fine Sabbath afternoon, in the summer season. It was in a most beautiful spot, in one of the finest counties in England. All nature glowed with gayest charms, and every object in the fields and woods seemed to call the human heart to gratitude and admiration towards the beneficent Creator of the whole, while the sabbatic quiet, which prevailed over the lovely expanse of corn-fields in which the village was embosomed, seemed to invite thoughts of devotion, and awaken and expand the breast with love and holy joy. The entrance to the village, however, presented nothing congenial with the day or with the feelings of our young friends. On every side they beheld the rosy little children, and the noisy boys and girls, thronging the cottage paths and gardens. The old men, in their Sunday clothes, were smoking, in little parties, at the garden gates, or under their spreading fruit trees; the more robust and riotous were gathered in larger clans at the public-houses

—some quarrelling and fighting, while others were already sinking under the effects of inebriation into stupidity and sleep. Looking around, were to be seen the women *clammering* with each other from their respective doors or windows, or spreading their tales of scandal in threes and fours; the young men on the green were mustering for cricket, trap-ball, and other amusements, while the young women were collecting from the neighbouring farms to watch the exploits of their favourite swains. This was a scene which would have possessed with delight the hearts of some of our modern sentimentalists; their imagination would have been filled with images of innocence, virtue, and joy. They would have chanted a eulogy on these rustic pleasures, or strung an ode to the felicities of this sprightly scene. Here they would have deemed religion quite misplaced, and have deprecated as among the worst of horrors, the meddling hand of Methodism, or the transforming power of Christianity. But here our Christian youths saw nothing to excite their complacency, nothing to bewitch their imaginations, to gladden their hearts, or excite any other feelings than those of grief and pity. They surveyed deliberately all the parts and ingredients of the corrupt and fermenting compound of ignorance and vice—the profanity and drunkenness of the elder parties in the public-houses—the riot and quarrelsome-ness of the little children—the ignorance and impiety of the young men—the vanity and levity of the maidens—the budding vice of that large class properly denominated boys and girls—and the utter oblivion of God, his Sabbath, their rationality, and immortal destination, which every where prevailed. “Here,” said these youthful, but timid evangelists, as they looked round upon the scene of moral desolation, “here is work enough—but surely it is hopeless—we shall make no impression—our efforts will be laughed to scorn—or we shall be in danger of violence, should we attempt to make any assault on this strong hold of ignorance, vice, and irreligion.”—However after a little consultation, they resolved to make an effort though appearances were highly discouraging. They accordingly began by distributing tracts among the children, and at the cottage doors. One spoke to a few of the young people on the green upon the sin of spending the Sunday in such amusements. Meantime two of the party crossed to the other side of the common, to a sweet rural cottage, before which a garden of flowers bloomed in all the pride and gaiety of summer. At this cottage resided an aged woman, slightly known to one of the party. After the ordinary salutations, and a friendly welcome to her humble roof, the visitors expressed their grief and surprise at the heathenish condition of the place. The venerable woman readily confessed it, and regretted that the clergyman, took no notice of their state, and seemed as little qualified, as concerned, to reform them. One of the party then inquired if she thought the children might be collected into a Sunday school? At this inquiry she expressed, by her countenance, a strange sort of surprise, accompanied with a momentary suspicion of the intention of her guests. Her tongue was silent for a few minutes, and then she shook her head; and with a cold commendation of the thing, expressed her fear that the people would not let their children come. They were all so

wicked that they did not care about instruction or religion, and but few indeed ever went to church. The young men explained their intentions more fully, while the old lady listened with increasing conviction and admiration. They informed her that they would themselves come and teach the children, that they would ask no money for their services, but provide every thing necessary for the school. The next proposal was for a room—where could one be obtained? This was a question not easily settled. After some further conversation with the aged hostess, one of the party proposed to her to let her room for the Sunday afternoon. It was a proposition which required some consideration; but she promised to think of it, and let them know. She then kindly refreshed them with some fruit out of the garden, and accepted some of the tracts. In the course of a few days, the agreement was made, that for two or three shillings per week, her largest room should be occupied on the Sabbath afternoon and evening. A beginning was now made, and an opportunity afforded of trying some measures for the instruction of at least a portion of these ignorant villagers. Papers were circulated from house to house, urging the importance of instructing the young, and announcing the immediate commencement of a Sabbath School. In a week or two the work was begun; the teachers entered upon their labours of love; and on the first Sabbath day, they received about forty children under their care. This was so auspicious an opening, that their hearts were elated with hope, and they joined heartily in praising God for the smile which had already attended their designs. After the work of instruction had been gone through, the children were dismissed, with directions to inform their parents that they were to assemble again after tea, when one of the teachers would deliver an address to the scholars at which any of their parents might be present. This intimation brought together a respectable number of the grown-up people, who listened with great attention to the good advice which was delivered to the children. The teachers closed the labours of the first day with unfeigned gratitude, and returned to their homes full of joy and hope. From this period they went forward with uninterrupted pleasure and success. Their school increased to near a hundred; many listeners come in to their evening addresses, and great thankfulness and pleasure were frequently expressed by the lowly auditors.

After things had proceeded in this way for a few weeks, a young villager, of sober habits and good character, came in to attend the evening address. He listened with great attention, a first, second, and third time, and then, seeing there was a numerous collection of children he humbly and timidly came forward, and offered his services to instruct them. His offer was accepted with thankfulness, and his demeanour soon excited the respect of the teachers. The addresses were blessed to his soul; and in the course of a few months, he evinced decided evidence of a change of heart. In this way they went on happily and successfully for about two years. The aspect of the whole village was changed. The Sunday revels terminated with that very summer on which the cottager's room was opened; and the school became so crowded with scholars, and the evening addresses to the children and parents so numerous attended, that

more space became necessary. A neighbouring farmer, who had watched with pleasure the commencement of these happy proceedings, finding how desirable it was to encourage the labours of these benevolent individuals, kindly offered to fit up a large barn of his own, in the centre of the village. This proposal was gladly accepted; and after the necessary alterations, in which this benevolent friend expended nearly a hundred pounds, the school was removed and much larger attendance on the evening service was the immediate result. Soon after the removal of the school, one of the female children died, after a short illness, leaving the most delightful and satisfactory evidences of piety. Her last moments were employed in pronouncing the benediction—"the grace of our Lord Jesus Christ," &c. on her parents. This was but the beginning of the happy effects which soon after followed. A week evening service was commenced by the minister to whose congregation the teachers belonged, who first instituted the school. This was attended with the happiest consequences. The youth who had first offered his services as a teacher came forward to unite himself to the church; his growing piety and zeal soon commended him to the esteem of his Christian friends, and induced them to devolve on him the task of addressing the school on the Sunday evenings. This became the more necessary, as Providence had now removed to distant places all the individuals who first laboured in this good work. But their place was well supplied by this young village-preacher, whose talents and gifts were soon found to be of a superior order; for about ten or twelve years, the labours of this individual, and of other new auxiliaries, were continued with unremitting ardour. It is not easy to detail all the circumstances which occurred during this space of time; many of them were remarkable and well deserving of record. One young man, who belonged to a family destitute of all semblance of religion, was converted, under the ministry of the gospel in this barn, whose progress in grace was so rapid, and his talents so respectable, that after a due period of trial, he was induced to devote himself to the work of a Missionary, and was accepted by one of our public societies. Several of the respectable tradespeople in the village were struck with the remarkable change produced in the character of the lower class of people, and though possessing no piety themselves, could not withhold their admiration of the blessed effects which had been wrought. One remarkable instance occurred in the case of a respectable tradesman, who being present at a meeting of the magistrates, convened on some public business, was questioned by them as to the causes of the alteration which they had noticed in the general character of the place. They expressed their wonder at the decrease of pauperism, and the improvement in the habits of many of the poor, and observed, that altogether the parish was not near so troublesome to them as it used to be. The individual in question, honourably ascribed to the Sunday School, and the religious principles inculcated in the public preaching of the Gospel, that pleasing alteration which the magistrates had remarked. He moreover stated, that though he did not himself belong to the people who had wrought these changes, he could not withhold his testimony to

what he had himself experienced. He stated, that he had found even a great alteration in his own business; for that formerly he could with difficulty obtain payment for his goods, and was often defrauded by the dishonesty of the poor inhabitants, but that since so many of them had attended the preaching at the barn, they almost uniformly discharged their debts with regularity and honour. This was the unasked-for testimony of a man, who at the time was wholly unconnected with the religious people of the place. He has since become a decided friend, and aided, by his liberal contributions, that cause which he alleges has been to him of considerable worldly advantage.

METHODIST INDIAN MISSIONS.

The friends of missions cannot fail of being highly gratified by the perusal of the following communications, which we copy from the *Christian Register*. They have not the less weight, coming as they do, from one who is "not a Methodist," and has "never been a loud advocate for missions;" but who has candour enough to exclaim, "if these be the fruits of missions, who will not aid the work.—*Zion's Herald*."

The Methodist Ohio Annual Conference met at Zanesville, Ohio, on Thursday, 2d September, 1824. With them were five Sandusky Indians. I first saw them in the Methodist church in the afternoon of Saturday, 4th September. After the sermon by a bishop, one addressed the assembly by an interpreter, another prayed, and all arose and sung an Indian hymn together.

I am not a Methodist;—have never been a loud advocate for missions, though always a friend, I hope, to the extension of Christ's kingdom upon earth. I was most deeply interested in this meeting; more so than in any theatrical exhibition, or the utterance of the most heroic or patriotic sentiment.

The remarks of the Indian were singularly interesting. He pronounced a sentence, and paused while the interpreter published it to the assembly. It was not an address got up for the occasion, but the simple expression of strong emotions excited by the occasion, and uttered from the heart.

He spoke of the change wrought in his own country by the preached Word, and of the change wrought in his own heart. He spoke of the time when his own nation rightly possessed these serpentine streams (pointing to the Muskingum and Licking) and these beautiful hills. He himself had lifted the tomahawk in their defence: had borne his rifle through these valleys in search of the white man's blood. He spoke of the farms and towns, which have risen up in all the land; and of the wonderful change by which he was brought to speak before this assembly; an assembly that not long ago would have sent forth shrieks at the sound of an Indian's voice!

He expressed the deepest gratitude for the gift of the gospel to his people, and acknowledged with interest the Annual Conference of Ohio, as the chief instrument of Providence in supporting their spiritual necessities. He had a sound and reflecting mind. All that he said sunk deep into the hearts of the hearers, and made a lively impression there.

When he had closed, his brethren rose up with him, and sung a hymn in their own tongue. The language was harmonious. The air discovered a

strong resemblance to their own various hunting songs. It was a little strange to the ear and mind; but the strains were more melodious than I had previously heard from Indian lips. The performance was such, with the attending circumstances, as to melt many eyes into tears. These men and late savages now stood in the presence of a great congregation, transforming their own wild notes into a hymn of praise; and with perfect harmony of time and voice, devoutly singing the Redeemer's love. Jesus' name alone could be understood in the song. It did move the deep feelings of every heart.

After the hymn one of their number kneeled with the congregation in prayer. The language was Indian. Never heart had freer utterance, or poured forth its short petition with greater fervency.

I have heard the Indian war songs and hunting songs and battle cry; but never before have I heard these sons of the forest speak, in their own energetic and eloquent manner, of righteousness and of judgment to come; in deep tones of feeling sing the great Redeemer's praise; and, bending the knee, supplicate the gift of the Holy Spirit.—If these be the fruits of missions, who will not aid the work? W.

THE INDIAN PREACHER'S ADDRESS.

Sunday, 5th Sept. 1824.

This day with creditable liberality the Presbyterian and Baptist churches were opened to Methodist preachers. I attended at the Presbyterian Church, and, in the morning, heard a profound and learned discourse from the Rev. Dr. Ruter, of Cincinnati. In the afternoon one of the Bishops preached with great credit. After him another Wyandot Indian addressed the meeting. As it was only the interpreter I could understand, I seized the opportunity while the Indian was speaking, to note with my pencil, what the interpreter had just said. I thus became possessed of the principal ideas of the Indian's address in their order. But so much more interesting were the remarks rendered by the scene, the manner, and the hearty response of the Methodist crowd in the spacious house, that I can hardly endure to read them in their present inanimate condition. I submit them, however, with the hope, that the independent opinions of an Indian Methodist may not be unacceptable to the reader, and may not fail to make some valuable impressions on his mind.

The interpreter, both yesterday and this day, assured the audience, that he knew not at all what the Indian was about to say, and implored, on this account the charity of the congregation, if he should at any moment, hesitate or stammer in the interpretation.

The Wyandot's Discourse.—The Indian who officiated in prayer yesterday now rose up in the desk, and looked round upon the crowded house, and in a humble but steady tone of voice began;—

My brothers and sisters! It is a strange thing, that a man from the wilderness should appear before this polished assembly in the place of a teacher. The Great Father of us all has wrought the changes, that have brought it to pass.

My brothers and sisters! I come not to teach, but to learn of you. I am from the forest with few opportunities. You are surrounded with the highest privileges. O, let me exhort you to im-

prove them; let me remind you how great must be his condemnation who neglects them.

My friends! I bring you good news from the wilderness. The God of mercy has wrought a great change there. We adore him for his unmerited goodness. To you our thanks are due as the ministers of his grace.

My friends! my heart has felt more this day than I can speak. Though I understand not the language of your devotions, my heart swells with you in the midst of the holy exercise.

My brothers and sisters! It is wonderful how the Ruler of the universe makes even the wrath of man to praise him. The captive which when a child, with bloody hands we tore from his friends, is this day made an interpreter of good between you and us!—[The interpreter's name was Armstrong; the same who was taken I believe, at Belville, Va. in 179— and had always resided with the Sandusky Indians.]

My brothers and sisters! If I should say any thing amiss, think it proceeds from my ignorance. But if a good word drops from my lips, treasure it up as a word spoken by a stranger from the wilderness.

This book (raising up the Bible) brought the truth into the wilderness. O, that we might all walk in its precepts.

There are two classes in the wilderness, one opposes and reviles and would destroy the word; the other loves it as their life. I fear there are two classes among you.

My friends! this word goes where it will. I rejoice that it has come to the wilderness making it glad. None can stop it. Those who oppose themselves to the progress of this word, are like the man that would stop a thunder gust with his hand.

We hear of our red brethren at the west, some of whom retire from the missionaries, and try to run from this word. But they cannot; they with all the earth must be overtaken at last and made the subjects of Christ's kingdom.

I bless God that the word has come unto my heart. I will serve the Lord all the days of my life. He will deliver my soul from death.

My brothers and sisters! Men long tried to make peace in the wilderness; but strife and blood shed would follow. The face of the red man was a terror to the whites and their children. If the whites came to the red men, death and terrible desolation marked their course. Now this world has sealed a peace.—We visit each other in love. Wars cannot again rise up between us.

My Brothers and sisters! Before we knew this word, we and our forefathers worshipped after our own ignorant manner. Now we rejoice in a better way, and worship the God of our salvation.

We had priests and sacrifices and dances and ceremonies. These never softened or improved our hearts. Our eyes never melted into tears, while worshipping until we heard the name of Jesus. His love and compassion touched our hearts, and overwhelmed us like a flood. While we wept with sorrow for our past transgressions, and with joy for the glorious hopes of our salvation,—some mocked and said we were beside ourselves.

My friends! It is not long since this spot was a wilderness possessed by red men. We neglected to cultivate the earth, and God removed us to make

room for the whites. Heaven alone has room for all.

My brothers and sisters! When I first knew the power of the Spirit of God, it happened thus: often warned and taught by the preacher, I gave him little heed, until fearing there might be truth in what he said, I determined to read the word.—To be alone, I retired to the deep forest; but I could not read a word. I attempted to reason in my heart; but my thoughts were perplexing. I tried at length to pray, as I had seen the preacher do; I bowed my knees in the wilderness. But my voice had no utterance, my thoughts were disturbed, my heart had no peace. I continued kneeling in the same perplexity and distress until the Giver of every good gift opened my mouth, and the desires of my heart to know his will flowed freely and audibly forth. From that moment, I could commune with the Father of spirits in prayer and praise freely among men, or in the forest.

[Here a beam of joy lighted up the countenances of the great congregation, and many gave utterance to their grateful feelings.]

My brothers and sisters! Praying neither tires nor grows old in the wilderness. A story or a song often repeated becomes wearisome. But it is not so with prayer. The more we pray, the more we love to pray. It is so with us in the wilderness.

My friends! A coloured man first brought us the word. We were assembled feasting and singing and dancing. He tried to reason with us, but we continued our merry-making until he knelt down to pray. Then we paused to look on and see what would come of this strange ceremony.—[It gave me pleasure now that I had once met this mulatto at Marietta, on his return after having spent the first season among the Sandusky Indians, in 1813, I think. He sustained a very fair and pious character; and died a young man.]

Papacy was taught among us 50 years ago.—Few only received it. It benefitted those who obeyed its precepts. We care not how or from whom the word comes. We only rejoice in its blessings.

My friends! The coloured man was soon called to the reward of his labours; and immediately a white man, Finley, occupied his place.

My brothers and sisters! I cannot enough thank you for your kindness to the sons of the forest. The forest smiles with the labours of the Indian husbandman. Our children attend school and dress neatly, and labour, and sing, and pray together.

My brothers and sisters! quarelling and drinking and gaming are banished from among us.—The young walk in straight paths, and the aged rejoice in the prospect, that our race shall not be altogether lost from the face of the earth.—The white and the red men will become one people.

My brothers and sisters! I say no more. Have compassion on one who comes from the wilderness to tell you something good is doing there.

May we all meet at the right hand of God in heaven.

Such were the thoughts of this Indian and late savage. He was heard with an intense interest. His early religious guides were Armenian Methodists; I make no comment, but request the reader

to read the Wyandot's discourse again. Oh, that the Christian world could have listened while he pronounced it. W.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 30, 1825.

REMARKS ON GUARDING THE YOUNG AGAINST INFIDELITY.

The following article from the "Sunday School Teachers' Magazine," has a particular reference to a manufacturing country, in which a great portion of the Sabbath Scholars, after leaving school, and even during their continuance in it, are attached to large manufacturing establishments, and exposed to the temptations, which always abound in such places. Perhaps there are no circumstances in which vice and sin increase more rapidly, and where, of course, the danger to the inexperienced youth is greater. Infidelity grows where vice grows, and with equal rapidity. But as there are no circumstances in which it is not welcome to a depraved heart, and few in which persons may not be found, who are willing to be industrious in poisoning the minds of the young with it, we have thought it advisable to submit the following remarks to the consideration of those who are or may be engaged in the religious instruction of children.

Your correspondent has called our attention to a momentous subject. Our elder scholars who are in places of work, must expect to be assaulted by infidels who are too numerous among our working classes; we should therefore send them forth from our schools in some measure armed for the conflict. I would suggest, that in the bible classes, the teachers should elicit the proofs of the inspiration of the scriptures, as the scholars are reading their lessons. There is a plainness, a purity, and a consistency in the Divine Word, which require only to be seen to be admired. The children should also be encouraged to ask explanations of any difficulties they may observe. Suitable books should be put into their hands explanatory of the bible, such as "Scripture Illustrations," and similar works, which render the bible plain to English readers. The teachers should examine the portions of scripture to be read, and come prepared to explain every difficulty.

I would recommend that we should prove and uphold the truth, rather than enter too much into controversies. There are cheap catechisms on the evidences which our scholars may read to advantage; and also the tracts on the infidel question, published by the Religious Tract Society. Yet I think that the spirit of these publications being first obtained by the teacher, and then communicated to the scholar with due simplicity and force, would be more effectual than mere reading.

After all we must remember that infidelity is now, as it ever has been, the sin of the heart rather than the head. "Ye will not come unto me." They loved darkness rather than light *because their deeds were evil*. Hence the importance of cogent appeals to the hearts and consciences of our scholars, and of all the attractions which the cross of Christ exhibits. The youth who feels himself to be a sinner, and knows that Christ is the only Saviour, may be puzzled by the sceptic, but cannot be driven from the only refuge in which his heart can find pardon, peace, and happiness.

AMERICAN COLONIZATION SOCIETY.

We published in our last Number some extracts from the Annual report of the American Colonization Society, giving the history of the Colony and the cause of Colonization, during the last year.—We have seen the first Number of the African Repository and Colonial Journal, published in March of the present year, containing several articles of great interest to those who have attentively watched the progress of Civilization and Christianity. We make no doubt that most of our readers will be gratified with the intelligence, contained in the following extracts of a letter from the Agent, resident at the Colony.

Monrovia, January 15th, 1825.

To the Executive Committee of the B. M. of the A. C. S.

GENTLEMEN,

It has been a source of some uneasiness to me, that no conveyance has offered, even for a single letter, in the unusually long period of five months. Trading vessels frequenting the coast, are all outward bound from the middle of the rains, until the middle of the following dry season. The Fidelity yesterday arrived in our waters from Rio Pongas, and sails in two days for Baltimore, where I hope she will deliver my despatches of this date, as early as the 25th of February.

The good government of the colony, is one of those cardinal objects connected with its prosperity, which the Board must always enquire after, with peculiar solicitude. About twelve months since it had entirely given way, as the Committee are but too well apprised, to a blind and furious excitement of the worst passions, caused by a somewhat unfortunate policy, operating on ignorance, and invincible prejudice. During my absence for health, the people were obliged to taste some of the bitter fruits of anarchy; and by the singular mercy of God only, escaped those tragedies of blood, which can find a modern parallel, but in the history of the civil murders and devastations of St. Domingo.

The communications of the Board, at this critical moment, came to hand. The measures enjoined the agent to take, and the searching language of the Society's address, by the blessing of God, wrought upon their minds with a force utterly resistless. They saw in their actual distress, some of the most appalling predictions of this passion, either fulfilling, or actually fulfilled. The most contentious and clamorous, covered their heads with self conviction and shame—and astonishing as it may seem, their mouths have never since been opened on those topics. They were thus prepared to acquiesce in any measure the Board might prescribe, and to expect the return of their agent, or the arrival of *any* agent of the Board, with ungovernable impatience.

It ought to be stated that the entire crew of the *Cyrus*, having landed only on the 13th February, were too sick to participate in these wretched scenes. Regaining their health, they immediately presented a powerful phalanx on the side of order and industry. They had formed in America a worthy and well compacted neighbourhood of coloured persons. In their emigration, this neighbourhood had been transplanted entire. They moved together in every thing, and as a merciful Providence would have it, they seldom moved at all but in the right direction. The distracted

residue, not being able to act in concert, were obliged to obey the powerful impulse, which was given by the example and influence of this invaluable body of settlers.

The welcome given to Mr. Gurley and myself, I at first treated as insincere; but however extravagant in expression, I am now convinced that it was dictated by the heart.

The official decisions communicated to them, along with the new modification of the government, were received with an unanimity of acquiescence, which I must confess was painful to me. I feared either that they could not understand, or thought opposition at *that moment*, unseasonable. But the event has proved my fears unfounded; and I now consider myself authorized to state, that there is an enlightened and growing attachment and deference rooted in the bosoms of the great body of the people to their laws, their officers, and the authority of the Society. One fact may suffice on this subject. Since the 24th of August, I know not that your agent has, in a single instance, been treated with disrespect, but every day witnesses some expression of affection and deference, which, from its unstudied nature, convinces me that it has its foundation in a sincere veneration for his official character. And I believe the man who should publicly utter an expression of disrespect intended to disparage the agent, or curtail his influence in the colony, would excite a common feeling of indignation and contempt.

With regard to the government of the colony, the agent has adopted the rule never to interpose his authority, where that of the proper officer, however inferior, is adequate to the emergency. Every officer thus finding his sphere of official duty left sacredly to himself, and knowing that he will be supported in the vindication and exercise of his official powers, comes deeply to feel his individual responsibility—spares no pains to qualify himself for his station, freely applies for and thankfully receives advice and instruction, and pays the most conscientious regard to the province, and rights of all the other officers of the government.

The Methodist and Baptist Societies, are each building a house of worship, sufficiently extensive to contain, singly, three times the whole number of people in the colony. I have assigned to each, a town lot for a building site, the grants subject to the ratification of the Society.

It may be gratifying to the Committee to be informed, that we have constantly in operation a town school for boys; another for girls, a third, in the evening, for adults, a singing school, and two Sabbath Schools—one for the children of settlers, the other for native children residing in the colony. The organization of our militia, and particularly of a volunteer corps, is a great addition to the military character and strength of the place.

The discovery of the indigenous coffee of this part of the coast, is an event that cannot fail to be productive very shortly of important results. I have the honour to transmit a sample for the examination of the Committee, and have sent a dozen others to different individuals. In these samples, I assure the Committee, there has been no selection whatever. They are directed to the care of E. I. Coale, Esq. of Baltimore. The crop is just beginning to ripen. The culture of indigo is about to be undertaken on a more extensive

scale than heretofore. The crop bears ten full cuttings in the year.

The official arrangements respecting the distribution of lands, published during Mr. Gurley's visit, have long since been carried into full effect, to the entire satisfaction of the people.

But the richest blessing of all remains to be acknowledged—a blessing, without which, I venture to say, the complexion of this paper would have been materially different.

[Mr. Ashmun here proceeds to give a very interesting account of a strong religious excitement, which occurred in all the month of September, the effects of which, we trust, will be permanent, greatly conduce to the temporal prosperity of the colony, and by the influence of example and efforts, uniformly produced by Christian principle, secure the happiness, present and eternal, of future generations. "About thirty of our colonists," says Mr. Ashmun, "of all ages and characters, indiscriminately, have, as the fruits of this work, publicly professed their faith in the Redeemer. They have *thus far* walked as the truly regenerate children of God."]

The paragraph in brackets is from the Editor of the Repository from which work we take the letter. It is much to be regretted that he did not give the information complete which he here only intimates. Nothing, we are persuaded, would be more gratifying to those from whom the Society may expect the most effectual co-operation, than ample information respecting every thing of this nature, which occurs in the Colony. We hope an early opportunity will be taken to give it publicity.

You know, (he continues,) how to appreciate, and how to interpret spiritual blessings. By many this precious dispensation of Providence must be regarded as of little importance. But poor Africa will think otherwise—and to the days of eternity, a countless host of her children saved, will look back and date from it, the first effectual dawns of that heavenly light, which shall at length have conducted them to the fold, and the city of God. It is difficult to enumerate all the beneficial effects of Mr. Gurley's visit to Montserado. His affectionate and pungent addresses to the people, left impressions which none have entirely dismissed. And in exhorting them to an orderly and dutiful conduct as members of a civil community, he did not forget the interests of their immortal natures. God has been pleased to render them good members of society, by making many of them devout Christians, and engaging the hearts of his own people to serve him more fervently. Blessed religion! which yields the fruits of holiness, humility, and a peaceful life; having the promise of the life which now is, as well as that which is to come. I have thought it expedient to embody my remarks on a number of important subjects, and present them to the attention of the Committee, in nearly a dozen separate papers, all of which I forward. To all of them, I beg that the attention they may deserve, may be separately given, at an early period. The transcript of the Journal, together with the official communication to the Navy Department, more than once referred to in this paper, connected with those notes, will, I conceive, leave nothing farther to be inquired for, by the Committee.

My health yet continues as good as so long a residence on the coast allows any foreigner to possess. It would be better if my duties were less severe. The people have suffered much from troublesome, but not very dangerous complaints, of which, far the worst, is ulceration of the feet and ancles. But the cases of this nature, have been reduced from twenty-five to eight, since the sailing of the Porpoise. Two only of these, subject the patients to confinement.

Two aged persons, Charles Francis, and Samuel Weeks, have died of old complaints and debility;—and three infant children, all born since September last. To these may be added the wife of A. James, an emigrant, per Elizabeth, in consequence of an abortion. Two marriages have taken place in the last four weeks.

As all our people must now soon be fixed, the Committee will doubtless perceive our situation favourable for the reception of more colonists. Whenever that event occurs, it is most desirable that about 20 M feet of $\frac{3}{4}$ inch planks, and nails in proportion, should arrive for the express purpose of erecting a large building for their accommodation during the first six or eight months—and a neat and airy hospital.

The Committee will please not to confound this suggestion, with my proposition for timber, per Fidelity, submitted in a paper of this date.

With sentiments of profound, and dutiful respect, I remain the Committee's obedient servant.

J. ASHMUN.

From the latest accounts, it appears that the Colony now consists of little short of four hundred inhabitants—a large proportion of them, moral industrious, and pious; and about thirty the subjects of a recent revival. Surely this is an interesting subject of contemplation. May it not be hoped that our nation generally, will ere long think it an interesting field for action!

REVIVALS OF RELIGION.

REVIVAL IN STRATTON, VT.

In the Autumn of 1824, a very pleasing and powerful work of divine grace commenced here, which continued about four months. During this period, about 50 persons cherished a hope in the Redeemer, and gave evidence of having passed from death unto life. The work advanced, from its commencement to the close, with an unusual degree of stillness and decorum. Our meetings were frequent and crowded, for several weeks; and sinners were pricked in the heart, as on the day of Pentecost, crying "men and brethren, what shall we do?" During the revival, several persons who came in from towns adjacent, with motives, according to their own account, no better than Zaccheus had when he ascended the sycamore tree, were like him brought down at the feet of Jesus, and made to hope in his mercy. The town of Stratton contains about 46 families. The inhabitants are unable to support the gospel steadily;—they have preaching but seldom. I have spent a number of weeks there the season past, under the patronage of the Vt. Juvenile Missionary Society; and have been favoured with seeing the work of the Lord prosper: and sinners brought into the kingdom of Jesus Christ. During my stay in Stratton, 37 persons were admitted to the

fellowship of the church, 33 of whom were admitted, on the first Sabbath in March. There is now in Stratton, a flourishing Congregational Church, of about 70 members.

"Great is the work, my neighbours cry'd,
And own'd thy pow'r divine;
Great is the work, my heart reply'd,
And be the glory thine."

[*Rec. and Tel.*]

REVIVAL IN NEWARK, N. J.

Extract of a letter from a gentleman in New-York, to his friend in Boston, dated March 17.

I have spent a part of my time for five months past in Newark, N. J. where there is a gracious outpouring of God's Spirit. In one church there are *one hundred* cases of hopeful conversion to Christ. The work has not been confined to the young exclusively, many heads of families have been brought to see and feel their need of an interest in the atonement and intercession of our "Great High Priest," and have erected the family altar. A few instances have occurred where very aged persons have become subjects of the work—in short, all classes and ages, from the little child to the man of grey hairs, have been convinced of their lost condition, and brought, as we humbly hope, to a saving acquaintance with Jesus Christ.

Revival in Abington.—We have been informed that a powerful work of divine grace has recently commenced in Rev. Mr. Spring's Congregation in Abington, Mass. More than 20 already entertain a hope of having experienced a change of heart, and the prospect of a more abundant spiritual harvest is daily increasing.—*N. H. Rep.*

MORE MISSIONARIES.

The Directors of the London Missionary Society have resolved, as soon as possible to send out two more missionaries to Malacca, capital of a promontory of Asia, to the east of Hindostan; one to Singapore, India beyond the Ganges; one to Batavia, capital of the island Java; one to Penang, Prince of Wales' Island; one to Benares, one to Belgaum, one to Cuddapah, one to Quilon, East Indies; two to Demerara, South America.—To fill these eleven places, they have given notice that they will be happy to receive offers on the plan of *limited service*, from Ministers, and from pious Laymen, who have had a classical education, disposed to devote a portion of their lives to the cause of the Redeemer, among the perishing heathen.

On Tuesday evening, March 15th, Mr. EDWARD RAY, from Calcutta, was ordained in London, as a missionary to the heathen.—*Zion's Herald.*

AMHERST COLLEGE.

The Trustees of Amherst College held their first meeting on the 12th inst. and made the following appointments to constitute the Faculty for instruction and government under the recent charter, viz:—

Rev. Heman Humphrey, D. D. President, and Professor of Theology and Intellectual Philosophy.

Rev. Nathan W. Fiske, A. M. of Weston, Professor of Greek Language and Belles Letres.

Rev. Jasper Adams, A. M. of Charleston, S. C. (late Professor in Brown University,) Professor of Mathematics and Natural Philosophy.

Rev. Solomon Peck, A. M. of Providence, R. I. Professor of Hebrew and Latin Languages.

Rev. Jonas King, (now in Palestine,) Professor of Oriental Literature.

Samuel M. Worcester, A. B. of Salem, Professor of Rhetoric and Oratory.

Jacob Abbot, Jr. A. M. of Brunswick, Me. Associate Professor of Mathematics and Professor of Chemistry.

From the ample means of instruction thus promptly provided, it seems that the spirit of enterprise which has characterized the founders and guardians of the Institution is not diminished by the grant of a College Charter.

FROM THE RECORDER AND TELEGRAPH.

Copy of a letter from Rev. WM. RICHARDS, one of the missionaries at the Sandwich Islands. It is thought expedient that the Christian public be made acquainted with the trying circumstances, as well as the more agreeable ones in which our missionaries are placed; that a spirit of prayer may be excited for them *personally* in their arduous duties, and that the benign influences of the gospel may be productive of the desired effects upon those to whom they are sent. A FRIEND OF MISSIONS.

Lahaina, Isle of Maui, Sept. 14, 1824.

My dear Sir,—As I take my pen, memory crowds my mind with a hundred interesting occurrences which I love to remember, and on which Mrs. R. and myself love to converse. The scenes of the last solemn evening, and of the morning farewell, are as fresh in mind now as the week after I left you. When I think of the meetings I attended, and the interesting circles with which I was surrounded, the time that has elapsed is annihilated, and all the changes I have passed, are for the time forgotten. Notwithstanding the multiplicity and novelty of the objects which have engrossed our attention for two years past, yet our hearts have been warmed, and our souls enlivened, by reverting to our former experience, when fathers were counselling us, associates animating and encouraging us, and all our Christian friends praying for us. We have no doubt but our friends at home have pleasant meetings still, but we do not enjoy them; they have their praying circles, but we meet not with them. They sit under the droppings of the sanctuary, but there are no such droppings here. If their hearts are frozen, they melt the ice at each others fires; but if our hearts are cold, every thing around us is colder still: if our fires go out, there is no spark near us by which they can be rekindled. You cannot think it strange, therefore, that we love to dwell upon the past. Perhaps you may call it "sighing for the leeks and onions;" but call it what you please, I desire not to be possessed of that perfect apathy which would prevent even a sigh for what is lost.

I would not convey the idea, however, that there is nothing here to cheer our spirits, nothing to rouse the vigour of our souls;—we have a very little circle of kindred minds; and in this circle I assure you we are happy. Mr. and Mrs. Stewart are all that we could wish in associates. We see also some pleasant things among the people, to

animate and encourage us. An account of these encouraging things you will learn from our journals.

There is this very great difference in our circumstances here and at home;—there are much greater and more sudden changes in our situation and prospects. I will illustrate this by a few facts. Three months ago, Mrs. R. and I were alone, our associates being called to Oahu. There was scarcely a school at Lahaina, and the chiefs being absent, the common people were bold in insulting us. At one time there were twenty men around our yard, calling us liars, thieves, &c. threatening also to burn our houses; at night hundreds of men and women were assembled at but little distance from our yard, for no other purpose than that of iniquity; and many of those on whom our hopes had been placed, were almost dead with intoxication. Only twenty days after this, we had more than 300 in our schools. All was still about our house; there were no public assemblies of men and women for purposes of iniquity; the house of God was thronged on the Sabbath; and we saw few about our yard except those who came for spelling books or hymns. This state of things continued until five weeks ago, when the war commenced at Tauwai. Then the people gave themselves up anew to all manner of iniquity. After a short time things became regular again; so that our schools were never more prosperous than they were two weeks ago. A day was set apart for fasting and prayer on account of the war, and the general aspect of things was more favourable than it had been at any previous period. But notwithstanding all these promising appearances, the last five days have been black indeed;—probably more than one half of all the people in Lahaina have been making an excessive use of intoxicating drink. Every day there has been a circle in sight of our door, consisting probably of from one to two thousand persons, whose whole object is fighting; *and fighting enough they have had.* There has been another circle similar to this at the other end of the village, but wholly of females. One of the chiefs proposes to go to another part of the island and sacrifice to the old gods; and when I began my letter, there was scarce a ray of light shining around us. But while I have been writing a herald has been crying through the town, "all fighting is forbidden, all intoxication, and all adultery; who ever breaks this prohibition, shall pay four hundred dollars." This herald was sent by the governess of the island, and there probably for a time will be no open breaches of the laws. This governess has formerly been less favourable to the mission than most other chiefs; but the people had gone so far, that even she could not bear it. She has even laid a positive prohibition on the chief who proposed to sacrifice. Some such changes as these have been taking place almost every month since we arrived here. We have learned, therefore, to be neither very much encouraged, or depressed, by the appearances of a day.

Since I commenced my letter, Taua called to converse respecting the present state of things here. You will probably recollect that he is from the Society Islands. I presume you will be interested in an account which he gave me of Puaaiti. He is a man spoken of in the public journals; is blind, but gives as much evidence of piety as any

person on the islands. "Not long since a chief who is unfriendly to the mission sent to Puaaiti to come and pray with him. The blind man went, but as he was about entering the yard, the chief called out, "Stop, do not come here, you will make us all blind and poor. You are a poor fellow, and all you praying people are poor. You have no food, no clothes, no money; you have nothing; do not come near us, for you will make us poor too." This despised man answered, "Yes, I am poor, and I am blind too; you are a chief, and you are rich." They then entered into a conversation, during which Puaaiti said, "Did you know Tamehameha, our great King?" Ans. Yes. Did you know his wife Keopuolani, the greatest chiefess we ever had? Ans. Yes. Did you know Keaumoko, our powerful chief? Ans. Yes. Well they were all very rich, were they not? Ans. Yes. Where is all their riches now? Where are all their dollars? Where is their cloths? Where are their bodies?" The chief made no answer, but as Taua said, was dead at heart."

Some such circumstances animate and strengthen us for new exertions. When you pray for us, pray that we may ourselves be prepared to see the blessing of God on those around us. Mrs. Richards and myself desire a most affectionate remembrance to all our old circle of friends. We think of them, we talk of them, we pray for them, and we love them. Farewell.

Your brother in Christ,
WILLIAM RICHARDS.

ANNIVERSARIES IN MAY.

We copy from the New-York Observer the following list of the anniversary meetings of religious and benevolent institutions, to be held in the city of New-York in May.

Delegates from Tract Soc.	Tuesday 9 A. M. May 10.
Sunday School Union,	Tuesday, May 10.
American Tract Society,	Wednesday, May 11.
United Foreign Miss. Soc.	Wednesday evening.
Delegates from Bible Socs.	Wednesday.
American Bible Society,	Thursday, May 12.
Presbyterian Educat. Soc.	Thursday evening.
United Domestic Miss. Soc.	Friday, May 13.
American Jews' Society.	Friday.

The place and hour of meeting will be given in a future number.

The examination of the Theological Seminary at Princeton, will commence on Friday, May 13, and the General Assembly of the Presbyterian Church will meet in Philadelphia, on Tuesday the 17th of May.

NEW MISSION TO THE INDIANS.

The Charleston (S. C.) Intelligencer of the 16th inst. says that a mission family has been fitted out from that city; and that the members of it are just commencing a journey to the Southern part of the Choctaw country, in the state of Mississippi, where they will be employed in communicating useful knowledge, and especially religious truth, to the Indians of that tribe.

The Rev. ALFRED WRIGHT, has offered his services to the American Board of Commissioners for Foreign Missions, with the design of devoting his life to the instruction of the aborigines of our wilderness. His offer was accepted, and he has resided for four years among the Choctaws, taking part in the various labours of the mission, and employing much of his time in

the acquisition of the language of the natives, in which he has made such proficiency as to be able to communicate his thoughts to them, on plain subjects, without the aid of an interpreter.

Mr. Wright arrived here about the middle of March: and, on the 23d, was married to Miss HARRIET BUNCE, of this city. The ceremony was solemnized in the Circular Church, by the Rev. Dr. Palmer, in the presence of a large number of Christian friends.

Miss ELIZA BUEB, who has resided near Walterborough, having long desired to be engaged in directly aiding missionary labours on missionary ground, and having offered her services and been accepted, will go forth as a member of this family.

On Monday evening a prayer meeting was held in the Third Presbyterian Church, with reference to the departure of the mission family, which was to have taken place the next morning, but was necessarily delayed till Thursday.

The services were commenced by the Rev. Mr. Brown, who explained the object of the meeting, and led the congregation in prayer.

An address to the mission family was then delivered by Mr. Evarts, who adverted to the nature of our Saviour's commission to the great apostle to the Gentiles, which may be appropriated to himself by every faithful missionary; dwelt upon the object, at which every preacher of the Gospel to the heathen must aim—the true conversion of the people, and the establishment of a consistent Christian character in the converts:—mentioned some of the external improvements, which would accompany the introduction of true religion, such as schools, regular industry, civilization, neatness, decorum, mild manners, &c.;—described the aid of females in the missionary work, as being indispensable to the elevation of the female character among the natives—enumerated some of the qualifications, which a female missionary will have occasion to possess; and exhibited some of the prominent encouragements, which the Scriptures, and the history of modern missions hold forth to the eye of the faithful labourers in this field.

After a prayer by the Rev. Dr. Henry, the assembly was addressed by the Rev. Dr. Leland, on the high responsibility, which lies upon Christians, who live at the present age; on the imperative duty of becoming acquainted with the state of missionary operations; on the privilege of sharing in these labours and sacrifices; and on the eternal consequences, which will result from these transactions.

The services were concluded with prayer by the Rev. Mr. M'Dowell.

The assembly appeared deeply interested.

The station where the members of this family will reside, is nearly due west of Charleston, about 700 miles distant by the nearest road, within the chartered limits of Mississippi.

A TRUE PHILANTHROPIST.

It is stated in the "Genius of Universal Emancipation," that David Patterson, Esq. of Orange County, North Carolina, has recently emancipated a family of eleven slaves, worth at least four thousand dollars, and sent them all to the Republic of Hayti. "He had long been desirous of

breaking the chains of unconditional bondage with which his slaves were invested; but the laws of that *Republican* State would not permit it.—He applied to some of the members of the American Colonization Society, to aid him in carrying his benevolent wishes into effect, but received no encouragement. At length, he was informed of the propositions of President Boyer, and immediately resolved to close with them. A few weeks since, the slaves arrived in Baltimore, to take their passage to Hayti, and have embarked for Port-au-Prince."

The writer of the above account, while commenting upon this noble act of Mr. Patterson, pays the following tribute to the merit of his character:

"This one act, conceived in religious benevolence, and brought forth in the true spirit of humanity and patriotism, outweighs all the pretensions of the greatest *theorizing philanthropists* which America can boast. It is a practical illustration of the wholesome effects produced by the exercise of Christian charity, and a disposition to pursue the path of honest rectitude. The value of his slaves was not estimated in dollars and cents by this pious and benevolent man. Had he made such a calculation, he would have perceived that he was about to make a sacrifice of at least *four thousand dollars!* and, with the exception of his slaves, he possessed but a very moderate share of the wealth of this world.

"While some persons are making a great display of their humanity in decrying the *foreign* slave trade, and in devising plans for the expatriation of the *free* people of colour, here is one who says to his *slaves*, "go forth, and enjoy the rights to which you are entitled by the laws of nature, and of nature's God." A deed so truly virtuous, will not soon be forgotten; and the name of David Patterson will long be remembered, to be associated with those of the most distinguished and practical advocates of *Universal Emancipation*.

"May we not indulge the hope, that the example set by this gentleman will be followed by others of his slave holding countrymen; and that many more families of slaves will soon be liberated on condition of their removal to Hayti?"

Providence Gazette.

A HINT TO PERSONS IN BUSINESS.

The history of every day is a striking commentary upon Scripture. We have seen many who *would be rich*; (1 Tim. vi. 9, 10.) they were resolved to be rich if possible; we have seen some fall into divers temptations and snares; we see some who have pierced themselves through with many sorrows; it will be well if none are finally drowned in perdition. A man *may* be rich, with the Lord's blessing, and be comfortable to himself, and a blessing to others; and a few are so. But they that *will* be rich, are usually both miserable and mischievous.

NEWTON.

THE HARVEST.

THE harvest is the most important season of the year. The preceding months were but preparations for it, and now the fruits of all past labors are to be gathered in. Our Lord makes a solemn use of this season, in the parable of the tares, which he explained to His disciples, commencing

by telling them, that "*The harvest is the end of the world.*" (Matt. xiii. 39.)

In this parable the children of the kingdom, that is, those that love the Lord Jesus Christ in sincerity, are compared to wheat, which is sown by the husbandman, is excellent in its nature, and is cultivated in order to produce fruit. This is a lively emblem of true Christians. Contrasted with these are the tares, these are in the same field, and grow among the wheat; but they are the children of wrath, even of Satan, and the works of their father they will do. While this world lasts, all things appear to run their accustomed course; but the time will come, when all temporal things shall have an end. In that hour God will separate for ever the righteous from the wicked; on earth they were united together, some by the ties of kindred, some by friendship, others by the duties and employments of life, like the tares and wheat growing in the same field, but then they will be separated for ever. The wicked shall be cast "into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. xiii. 42, 43.)

We are all passing on to this great Harvest! At the great, the awful day of judgment, where shall we be found,—among the wheat, or among the tares? What is our present state? What effect has the word of God upon our hearts? Have we felt our own guilt and condemnation under the law of God! Has the Holy Spirit led us to the blood of Christ as our refuge from the wrath to come, knowing that as it is appointed unto all men once to die, and after that, the judgment, that unless we fly to Christ, we can have no true ground of hope for salvation?

Let us earnestly remember the one thing needful; let us seek to be renewed in the spirit of our minds by the Holy Spirit, and to become new creatures in Christ Jesus, desiring to live to Him, and to do his will. Do we love Him, are our hearts set upon heaven; or do we prefer this world? Would we willingly continue to live in the pleasures and vanities of this world, if we were permitted so to do, although the end of these things is death, and condemnation to all eternity?

Those who have forsaken all for the Saviour have to encounter trials and sufferings here, they must expect a sore conflict with the world and their own corrupt natures, but there are laid up for them crowns of righteousness, which the Lord, the righteous judge, shall give at that day, unto them that love his appearing. (See 2 Tim. iv. 8.)

B.

AWFUL CONFLAGRATION.

The following letter contains the particulars of a most melancholy disaster which occurred on the 1st March, in the burning of the East India Company's ship *Kent*, which sailed from the Downs about the 15th of February for Bengal and China.

BRIG CAMBRIA, Falmouth March 4, 1825.

Messrs. Wm. Broad & Sons, Agents to Lloyd's.

GENTLEMEN—You are aware of my leaving this port on the 24th. ult, with passengers and goods for Mexico, and I beg to acquaint you of my return here this morning at 1 A. M. under the following circumstances:—

On Tuesday last, the 1st instant, being then in latitude 48, 30, and longitude 9, 45, laying to with a strong gale from the westward, under a close reefed main-topsail, we discovered a large sail to the westward, and on approaching found her to have a signal of distress flying, which induced me immediately to render every assistance in my power, and on nearing found her on fire. About 3 P. M. being then on her bow, we succeeded in getting the first boat from the vessel, which proved to be the Hon. Company's ship *Kent*, Capt. Cobb, of 1400 tons, for Bengal and China, with troops and passengers, amounting, with the crew to 639 souls. From 3 to 8 P. M. the boats were constantly employed in bringing the people to the *Cambria*, and succeeded in saving 301 officers, non-commissioned ditto, and privates of the 31st regiment, 46 women, and 48 children, appertaining to ditto, 19 male and female private passengers, and Capt. Cobb, and 139 of the crew, amounting in all to 554. The flames now becoming exceedingly fierce, I could not urge the sailors again to return to the ship, nor deem it at all prudent, for the preservation of the lives already on board my vessel, to remain longer near the *Kent*, expecting her instantly to blow up. By accounts since made up, it is supposed that 64 soldiers, 1 woman, 15 children and 5 of the crew, were left when Capt. Cobb quitted the vessel, whose conduct during the trying occasion is beyond my humble praise, displaying the greatest coolness, intrepidity, and by his exertions and those of Col. Fearn, the commander of the troops, who were the last to quit, the women, children and passengers were got into boats, and they did not leave themselves until their influence to induce any more to go into them was useless. At 2 A. M. the *Kent* blew up, after being completely enveloped in flames for four hours previous. The fire originated in the after hold, where spirits were stowed for the use of the troops, a cask of which breaking adrift and bursting the contents were unfortunately ignited by a candle in a lantern.

I remain, Gentlemen, your most obedient servant,
(Signed) W. COOK.

In addition to the number of persons saved from the *Kent* by Captain Cook, were 14 soldiers, taken off from pieces of the wreck after it blew up, by the *Caroline*, Capt. Bibby of Liverpool. The remaining individuals perished with the explosion of the vessel.

Obituary.

REV. CHESTER ISHAM.

Died, at Boston, April 20th, Rev. Chester Isham, minister of the Congregational Church in Taunton, Mass. He had but just returned from a southern voyage, which he had undertaken on account of his declining health. His strength allowed him only to reach Boston and continue long enough to have a parting interview with his afflicted wife and his infant child. This he said was the consummation of his wishes, and like Simeon said, "Lord now let thy servant depart in peace." His prayer was answered;—for soon after his spirit took its flight with a strong confidence of entering immediately into the joy of his Lord and master.

POETRY.

FOR THE RELIGIOUS INTELLIGENCER.

HOPE.—Addressed to the Christian.

Oh! with thy ever smiling face;
Come heav'nly nymph of birth divine;
In future scenes gay joys to trace,
And cheer the soul of grief, is thine.

When sorrows press the sinking heart;
Forsaken, lost, without relief,
What soothing sweets thy smiles impart!
The drop that sweetens bitter grief.

Still leading onward, thou dost say,
Soon shall we reach the promis'd joy;
A few more steps pursue your way,
And bliss is your's without alloy.

So when the golden age was fled,
The charmer peace from earth was driv'n,
And joy was lost—then, in its stead,
Hope, sweet hope to man was given.

S. R.—r.—College-street.

Died in the city of N. York, on Monday evening, after an illness of five days, GENERAL MATTHEW CLARKSON, in the 67th year of his age.

It rarely happens (says the N. Y. Daily Advertiser) that the public are called upon to notice and lament the decease of a person of such distinguished merit as General Clarkson. Very early in life he entered the army of the United States, in the war of independence, and obtained the distinction which is ever bestowed upon bravery, talents, and unsullied integrity and virtue. In all the future scenes of his life, he maintained the most pure and exalted reputation. In private life no man was more beloved for his amiable, frank, and affectionate disposition. He was the pattern of every thing that was pure, lovely, and of good report. As a member of the community, he was just, liberal, and beneficent, the patron of many charities, and a bright example of the most expanded benevolence. But we ought to speak of him as the acting Vice-President of that strictly and national, and truly benevolent institution—the American Bible Society. Ever since the formation of the Society, has he presided in the Board of Managers, and repeatedly at its anniversaries; and never, except in a very few instances, when prevented by sickness or the death of near friends, has he been absent from their meetings, either ordinary or extraordinary. The interest of that benevolent association engrossed a large portion of his time, and engaged his most zealous and faithful attention and regard.

General Clarkson's excellencies of character were crowned by pure and exalted piety. Full of evangelical faith, he lived the life, and, we trust, died the death of the righteous; having left behind him fewer enemies and more friends than most that have preceded, or that will follow him, into the future world.

A STRIKING ANECDOTE.

The late Mr. Toller, of Kettering, was preaching on the peculiar blessedness of Christian connexions, founded on 1 Pet. iii. 10; if we are rightly informed, it was on the occasion of the recent marriage of a member of his congregation; and was made the means of conversion to an aged couple, strangers in the town, who had been led by accident to Mr. Toller's place of worship. It appears that the hearts of both were very deeply impressed, so much so, that after they had retired to rest,

it prevented their sleeping; yet the one was quite unconscious of what was passing in the other's mind, till at length a mutual discovery took place of the state of feeling which had held them awake; on which they, as by a common impulse, arose, and, for the first time in their lives, united in heartfelt supplication to him who heareth prayer.

Lon. Bap. Mag.

The following affecting anecdote is told us of a poor negro woman. She was a poor slave in the West-Indies, and was forbidden by her master, to attend public worship, and threatened with severe punishment if she should go: the only reply she made, was "I will tell the Lord that;" a reply that so affected her owner, that he no longer refused her liberty to go. What a view does this give us of the blessedness of prayer, that a poor and friendless outcast may thereby obtain the aid of the great Governor of the universe!

W. Recorder.

Copy of the Report of the Treasurer of the New-Haven Female Auxiliary Society, for Meliorating the condition of the Jews.

Balance in the Treasury, April 15th, 1824,	\$ 74
Since that time has been received, a donation from Mrs. Ezra Rowe,	50
From a lady, for the perusal of Israel's Advocate,	25
From Col. Tomlinson, for Israel's Advocate,	1 6
From the young ladies' friendly Society at Pettipaug, a subscription for Israel's Advocate,	1
Collected in the steam-boat, by Mrs. Durand,	2 15
Ten years subscription from Mrs. William Leffingwell,	5
Ten years subscription from Mrs. Abigail Mills,	5
From the young ladies' friendly Society at Pettipaug,	5 50
From Mrs. Anna Townsend, a 2d half payment to constitute her a life member,	5
From Mrs. W. Leffingwell, to constitute Miss Mary Matilda Leffingwell a member for 10 years,	10
From the female religious Society, at Pettipaug in Saybrook,	10
From ladies in Columbia, first annual payment,	5 25
From Mrs. Daniel Austin, a life Subscription,	10
Received by annual Subscription,	39 93
Interest on \$44 at 5 per cent. for 10 months,	1 83
Interest on \$18 at 5 per cent. for 6 months,	45

Total, \$99 18

EXPENDED

For the freight of Israel's Advocate,	1 50
Forwarded to the Parent Society,	97 68

Total, \$99 18

C. S. STAPLES, Treasurer.

New-Haven, April 15th, 1825.

We are under the disagreeable necessity of apologizing to our subscribers for the quality of the paper we have been obliged to use for a few weeks past. The fault is owing to a mistake in the paper maker, and the evil shall be remedied as soon as possible.

A CARD.

The Subscriber presents his grateful acknowledgments to those ladies of his congregation, by whose contribution of thirty dollars, he has been constituted a member for life of the American Bible Society.

LEONARD BACON.

New-Haven, April 23th, 1825

Terms of the Intelligencer.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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